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TRANSACTIONS

OF THE

ARCHAEOLOGICAL SOCIETY OF AGRA;



(July to December 1876.)

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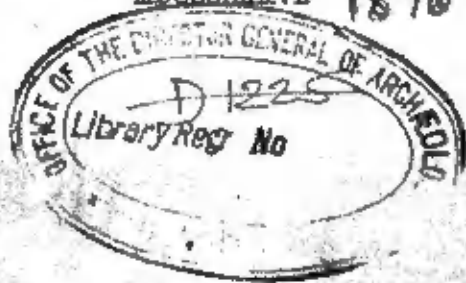
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NOTE.

DURING the past six months there has been no subject of sufficient interest to call for a general meeting. The Council has continued to deliberate from time to time; but its resolutions have been all in regard to matters of domestic detail which are not thought of sufficient interest to justify publication. It is their hope that the following selection of Papers will be found to more than compensate for these omissions.

The publication of this number has been somewhat delayed by the uncompleted state of certain papers. As they are still not ready it has not been thought proper to keep back the work any longer. These papers will appear at Midsummer.

H. G. K.

29th February 1876.

Henry George Keene



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ANNUAL ADDRESS BY THE PRESIDENT, A. S. A.

THE most important occurrence in connection with Indian Archaeology since I had last the honour of addressing you has been the appearance of General Cunningham's 5th Volume. This contains the results of a tour through the Punjab made by the author during the cold season of 1872-3. The General has secured a new and complete copy of the great rock inscription at Shāhbāz Garhi originally transcribed—though imperfectly—by Mr. Masson in 1838, and containing the edicts of Asoka in what, to distinguish it from the Pāli inscriptions of the South, the General calls the "Aryan character." An extensive and valuable collection of Buddhist Sculptures of the Indo-Scythic period has been also made, resembling that of Dr. Leitner mentioned in my last year's address; and it will be interesting to you to observe that General Cunningham gives a general support to Dr. Leitner's views,* both as to the period when these works were executed and as to Grecian influences discernible in their art "I firmly believe," says the General, "that they owe all their beauty, as well as all their truth of grouping, to the teachings of Greek artists, whose precepts were still understood and followed long after the Greek dominions in North-Western India had passed away."

An important opinion has also been recorded as to the age of the specimens of Indo-Grecian architecture among which these Sculptures have been found. They are for the most part illustrative of the Buddhist religion, and must—the General thinks—be later than the period of Greek rule in the Kābul Valley which ended about B. C. 120. He places these works in the most

* I do not however understand General Cunningham to place these works quite so high in point of date as they are placed by Dr. L., (v. Transactions A. S. A. December, 1874, p. iv.)

flourishing period of Indo-Scythian rule under Kanishka and his immediate successors, or from 40 B. C. to about 100 A. D.

But these works also present another and earlier style of architecture which, though superseded by the Grecising styles in the extreme North-West of India continued for some time to characterise Hindu architecture in the Gangetic Valley. An interesting summary of the latest views on these subjects appeared in the *Friend of India* of 13th November last from which the following extracts will be found deserving of perusal:—

"Hitherto, no sculptured remains have been discovered in India more ancient than B. C. 250, the era of Asoka. Those of this date are scanty, yet display striking marks of similarity to sculptures at Persepolis and Susa. The chief of them are observed in the elaborate formation of the capitals of pillars. It is manifest that capitals are susceptible of many and very diverse variations. But it happens that the earliest Indian pillars are surmounted by a double capital, almost exactly like that which crowned the Persian pillar of a previous age. It has three divisions, the lowermost consisting of a bell-shaped figure, and the uppermost of lions or other animals, back to back in a recumbent posture, while between these two figures is a third resembling a reversed bowl. These are found on columns at Bharhut, Mathara, Sanchi, and other places. The curvature of the bell, its perpendicular and lanceolated lines, and its general form, admit of considerable divergence, according to the taste of the sculptor. But the type in all cases is one and the same. Nor is the similarity in these respects at all affected by the circumstances, that there are certain peculiarities of style in the Persian pillar not met with in the Indian, and *vice versa*. For instance, the Persepolis column has a singular harp-like ornamentation between the head of the capital and the bell and bowl formations just described; while the Indian column has an ornamentation of its own, and moreover has in some cases a peculiar construction of the head of the capital itself. It is manifest therefore that the Hindoo sculptor has not slavishly

" followed his Persian model, but has embodied his own thoughts,
 " though in a subordinate manner, in the subject he has undertaken
 " to represent, sufficiently indeed for his style to be designated as
 " Indian, in association with its Persian proto-type. Nevertheless
 " it is beyond all question that its fundamental, most important, and
 " most significant architectural types have been derived from Persia.
 " General Cunningham very properly terms this mixed style Indo-
 " Persian, the earliest examples of which are still to be seen at Blar-
 " hut, where he had the good fortune to discover them in 1873. Each
 " of the four gateways of the magnificent Buddhist railing stand-
 " ing there, has, he remarks, " two clustered columns of four
 " octagonal shafts, surmounted by bell capitals carrying four re-
 " cumbent animals. These are humped Indian bulls, and fabulous
 " lions with men's and griffin's heads." This he considers to have
 " been the prevailing style in India at the period of Asoka, for it
 " is remarkable that all the numerous pillars and pilasters of the
 " Bharhut sculptures are decorated with the bell-shaped capital.
 " An additional argument for the foreign origin of this style is
 " based on the fact that all the pilasters of these gateways have
 " Arian letters upon them. Moreover, the honey-suckle ornamenta-
 " tion found on some of the old Indian pillars was undoubtedly
 " brought from Assyria, whence in all probability the Greeks
 " also derived it. The Indo-Persian style at one time prevailed
 " over the whole of Northern India.

" The traces of Greek influence in ancient Indian architecture
 " are chiefly confined to the Panjáb, Cashmere, and contiguous
 " provinces. It would have been exceeding strange, had they not
 " existed. Just as the Bactrian kings changed the Indian coin-
 " age, and were the means of introducing into it elegant designs,
 " in place of the coarse types previously prevalent, so it was
 " only natural that, not merely in sculpture and other forms
 " of art, but also in social usages, and in many other ways, they
 " should powerfully affect a receptive and imitative people like
 " the Hindoos. Indeed, it is our belief that Greek taste and

"refinement greatly re-modelled native society about the com-
 "mencement of the Christian era, especially by the æsthetic
 "ideas which it could not have failed to borrow from the neigh-
 "bouring Greek kingdom of Bactria. We shall however confine
 "ourselves to the subject of architecture. General Cunning-
 "ham remarks that " the Corinthian order is found in all the
 "Buddhist ruins in Gaudhama, to the west of the Indus, and in
 "Manikyala, to the east. All the large capitals hitherto found
 "in Peshawar and Yusufzai belong exclusively to the Corinthian
 "order. That there can be no doubt on this subject is
 "manifest by comparing various important elements of the pure
 "Corinthian order of Greece with those which the Corinthian order
 "of India displays. In each case, we find the capital is ornamented
 "with three rows of acanthus leaves, eight being in each row; volutes
 "are at the four corners; and the abacus is painted four times, and
 "has a curved depression on each outer face. This striking similarity
 "of the capital both of Greece and of India, is amply sufficient to
 "prove to demonstration that the latter must have borrowed the
 "style from the former. On the other hand, the Indian sculptor
 "added elements of his own invention, and thereby established a
 "new order rightly termed Indo-Corinthian. These, as given by the
 "eminent archaeologist already referred to, are chiefly five. The
 "abacus is larger, and occupies a much more important position in
 "the Indian order than in the original Grecian. The sharp points
 "at its four corners are retained, and not removed, or smoothed
 "down, as in Greece. A fourth row of acanthus leaves is inserted.
 "The abacus supports flowers whose stems are attached to the volutes.
 "Human figures are interspersed among the acanthus leaves. This
 "is the most remarkable difference of all. The figures are skilfully
 "introduced, and frequently represent Buddha in a sitting or stand-
 "ing posture. The Indian form of the Corinthian order is more
 "varied, and admits of more luxuriant ornamentation in its tracery
 "than its severely correct prototype of Greece. Examples of the
 "Ionic and Doric styles have been discovered, the former at

"the ancient Taxila, the latter in Cashmere, and in the salt Range of the Panjab. General Cunningham furnishes some interesting information respecting remains of Ionic pillars found in a Buddhist temple at Taxila. 'Of the larger pillars,' he says, 'the bases only remained, of which two are now carefully preserved in the Lahore Museum. Their mouldings correspond very exactly with those of the pure Attic base, as used in the Erechtheum at Athens. The shafts are circular and plain. The capitals have the peculiar volutes of the Greek Ionic order, presenting the same baluster shape on the two sides. But the abacus is heavier; and altogether this unique specimen of Indian Ionic is of a very primitive and rather rude type. It seems probable that the shafts were originally plastered, and their capitals gilded, as gold leaf was found in several places.' Now that careful attention is being paid to the ancient architecture of India, not in one province merely, but throughout the whole country, there is every reason to hope that other discoveries similar to those which have formed the basis of these observations, will from time to time be made, illustrating yet more clearly and decisively the nature and extent of the influence formerly exerted upon India by Persia, Assyria, and Greece. The subject is one of great interest to lovers of antiquity."

I have given this able summary in the writer's own words because I did not think that any epitome of the facts that I could have presented would have been so useful or acceptable, and because I thought that the article deserved more permanent record than it could receive in the column of a newspaper seldom referred to and not generally preserved. I am afraid, however, that the learned historian of Orissa, Babu Rajendralál Mitra will demur to some of the conclusions expressed; and I can only hope that he may be somewhat reassured by reflecting that the attribution of Greek influence is not meant to apply to the countries with which his own enquiries have been chiefly conversant. Moreover, to use the concluding sentence of the writer in the *Friend*; "the Hindoo need not be dismayed, or imagine that by shewing the connexion sub-

sisting between ancient India and other nations, his country will suffer in dignity or reputation, inasmuch as Hindoo architecture, especially that of former times, displays many novel types of indigenous production, by reason of which its orders have a character and rank of their own."

Especially is this the case in regard to Orissa where, as General Cunningham expressly states, numerous specimens of what he terms the Indo-Persian style are found, but nothing implying Greek principles of taste or execution.

Generally, therefore, the question discussed last year in the Asiatic Society of Calcutta as to the meaning of the word *Yavan* and the obligations of Indian art to the Greeks, remains much where it was left by Mr. Clive Bayley; that is to say that, while the Hindu architecture of the Gangetic Valley and to the Southward do not show that the architects borrowed ideas or forms from the Greeks, there are traces of Greek influence in works at Muttra and in the Panjáb. The date of the earlier of these works is probably about the same as that of the second, or bastard, Græco-Bactrian kingdom founded by Diodotus, which extended over Kábul, and of which Upper India, as far at least as Muttra, was a dependent principality. The coins of the Satrap Rájábal found at Muttra, bear a Greek inscription, and are dated. The years are supposed to correspond to those between 120 B. C. to 80 B. C., and the close of the period is placed, on the same authority, about the end of the 1st century after Christ in the time of Bááden, whose coins are the latest that bear Greek characters. The total duration therefore of this period is less than two centuries and a half.

In conclusion I may be permitted to suggest for discussion the following note on some peculiarities of Moghul Tombs.

It cannot have escaped observation that there is a particular class of tomb at Agra and Delhi, but especially at the former, of which the general principle is that, while there is generally a cenotaph on or above the level of the surrounding ground, the actual receptacle of the remains of the departed was in a subter-

anean vault led to by a descending flight of steps or a long sloping passage. This form is not found in the sepulchres of the Pathans any more than in those of persons of purely Persian extraction, as for example in the tombs of Altamash or of the Kadam-Rasul at Dehli, of Salim Chishti at Fathipore Sikri, or of Afzul Khan (*Chini-ka-Rosa*) at Agra. But it is common to the mausoleum of Akbar at Sikandra and to the graves of his descendants, generally, wherever found. It is also the characteristic of the Pyramids of Egypt, of the tomb called the treasury of Atreus at Mycenæ in Greece, of some Buddhist stupas, and of many of the tombs of Etruria.

The question naturally arises, do these peculiarities point to a common origin, or are they mere coincidences? Was there any race, Aryan or other, which, in very ancient times conceived the idea of providing for their departed friends a resting place resembling the dwellings that had sheltered them when living?

My own knowledge is neither deep enough nor wide enough to enable me to give a positive reply to such questions. Nevertheless it has occurred to me that the subject is worth the attention of students; and that there may be some salient facts which would, at least superficially, appear to suggest, that the construction of the Moghul tombs of this part of India is in fact a survival—probably unconsciously—of the opinion as to the necessities of the dead which had originated in a remote ancestry common to the widely separated sets of people amongst whom it has been found. And this again, if supported by philological investigation, might be found to throw at least an indirect light upon the origin of many obscure nationalities; such (for example) as the Pelasgi and the ancient Etruscans or, “Turrenci” as they were called by the Greeks who were identified by Thucydides with the Pelasgi,* and who may turn out to have been of Turanian extraction.

* V. Gladstone's *Juventus Mundi*, p. 107, et. l. c.

I will admit that these are, in my mind, little more than fancies. Yet, when one learns that the great Akbar was buried in a chamber under-ground, approached by a long sloping passage; and that his resting-place was surrounded by his clothes, his staff, his slippers, his arms and his books; and when one then calls to mind that the old Etruscan Kings have been discovered lying similarly furnished and equipped one cannot, I think, avoid suspecting that it was more than a coincidence that led to such an agreement between times and places so remote from one another.

Lastly, I have to congratulate the Society on the acquisition of the very handsome set of apartments that have been made over to us by the liberality of the Government and prepared with so much taste and skill by our colleague, Mr. Heath. And in this connection I may just refer to the Minute lately recorded by our Vice-patron Sir John Strachey on the preservation of the monuments of the province which is fortunate enough to be at present under his Government, as a document which may be safely described as forming an ineffaceable land mark in the story of Indian Archaeology. We have also to acknowledge the receipt of a very complete and workmanlike list of the antiquities of the Panjáb, prepared under the orders of the Government of that Province, a printed copy of which has been kindly furnished to your Library.

H. G. K.

FATHIABAD.

The small town of Fathiabad (population 4711) is situated not far from the southern or right bank of the Jumna, at a distance of 21 miles from Agra to the south-east on the road to Etawah via Bah and Kachora Ghat. Anciently the name of this place was Zafarnagar, and the pargana known by that name figures in the Ain-i-Akbari as part of Tappa Shamsabad, in Mahal Haweli Agra, Sirkar Agra. The name is said to have been changed to Fathiabad by Aurangzib after the victory which he won in 1658 over Dara Shikoh at Samoghar, a village on the south bank of the Jumna about 8 miles direct east of Agra, and 14 miles north west of Fathiabad. There are several buildings in or about Fathiabad which are said to have been erected by Aurangzib in commemoration of the victory. In the centre of the town are a sarai, or inn for travellers, and a mosque. The sarai is a large enclosure about 340 feet square surrounded by an embattled wall of masonry, from 12 to 15 feet high. Inside the wall round the four sides run a double row of chambers, for the accommodation of the visitors to the inn, and in the centre of the north and south sides are lofty octagonal gateways. During the Mahratta occupation of the district they made this sarai their tahsili, and for purposes of fortification made a sort of moat round the outer wall, added large bastions of earthwork at the four corners, and filled the row of chambers adjoining the wall with earth to strengthen it, and also raised a rampart of earthwork above the embattlement of the wall. An open 'dallan' with chambers round it, and other buildings, were also built to serve as offices on the south side of the enclosure, and this group of buildings is surmounted by a pair of square towers, crowned with gabled roofs, removed for safety in 1872, said to have been added by the Mahratta Governor Babu Rao Dunde for the purpose of obtaining a daily view of the sacred Jumna. As a fact however the Jumna is visible from the summit only during the floodtime of the rains. In connection with this it is perhaps worth mentioning that on the bank of the Jumna at Bharepura, two miles

distant, (the nearest point,) there is a fine bathing ghat with accompanying buildings constructed by the Mahrattas.

The mosque stands close to the north gateway of the sarai, it is not an imposing building, lacking elevation, and of a somewhat debased style of architecture; the central dome, and the arches are too flat; and though the eaves and some part of the facing of the frontage are of red sandstone, yet the greater part of the building is brick covered with stucco, and the whole is at present covered with whitewash. The mosque measures in the interior 85 feet long by 23 feet deep, and the general height is about 15 feet, there being three arched openings $7\frac{1}{2}$ feet wide and $9\frac{1}{2}$ feet high on each side of the main central archway, or arched recess, which is of greater elevation than the rest of the building, and measures in interior width 16 feet, giving access to the central part of the mosque by an arched doorway $9\frac{1}{2}$ feet wide by $10\frac{1}{2}$ high; a dome of somewhat squat form surmounts the central portion, its base hidden from view by the frieze of the central archway. The side portions are covered with a flat roof surrounded by a parapet, beneath which runs a dripstone above the arched openings above noticed, at each corner are open domed pavilions or cupolas, supported on eight pillars of red sandstone.

East of the town at a distance of a quarter to half a mile is a large tank, measuring about 300 feet east to west, and 450 to 500 feet from north to south. This apparently was all constructed of solid masonry (*i. e.* walled round), and there appear to have been open domed pavilions on eight pillars at each of the four corners and near the centre of the sides east and west; but the property being 'nazul' the materials have been sold on behalf of Government, and the surrounding wall has been entirely carried away, and only the S. W. cupola and the two at the centre of the eastern side remain.

Beyond this again, at a distance of about a mile to the east of the town is a large walled garden, 900 to 1,000 feet square, surrounded by a wall of brick masonry covered with stucco about 12 or 15 feet

high crowned with a machicolated embattlement ; there are five domed octagonal pavilions at equal distances on each side, (including those at the corners) the central pavilion of the north side however being replaced by the lofty arched gateway which gives access to the garden, and the corresponding one on the south by a small garden house. In the centre of the garden stands a rectangular summer house measuring about 90 feet east to west, by 45 from north to south ; it is placed on a raised platform, and consists of an open " Baradari " 32 feet by 21 with a flat roof supported on 12 pillars (the openings east and west being narrower than those north and south), surrounded by a colonnade or verandah 12 feet wide ; the end of the verandah east and west being closed by suites of apartments 17 feet wide by 45 feet long which complete the building. The pillars of the central hall and of the verandah are massive and handsome, of red sandstone, and support false arches of the engraved or Saracenic pattern ; the roof of the central hall has fallen in but the rest is in fair repair.

A large masonry wall, almost worthy of the name of a " baoli " for its size, but with no steps leading down to the water, stands outside the western wall near the south west angle, and this formerly watered the garden. The well is now dry, and there is nothing to distinguish the garden as such beyond a large number of fine " kirni trees ; " the rest of the land is covered with inferior pulse crops and luxuriant grass.

T. BENSON.

BATESAR.

The following note describes a place famous for an annual Fair much frequented by officers of the Bengal Cavalry and others in search of horseflesh. It is an extract from draft of District Gazetteer kindly contributed by the officer in charge of the work.

Further information will be found in the 4th volume General Cunningham's Reports in the account of Agra, by Mr. Carlsyle.

Bateshar.—[Population 3,047 in 1885, and 2,961 in 1872]. This town is situated in *tahsildari* Panahat on the right bank

of the Jumna, and distant about 41 miles from Agra. Tradition assigns the foundation of the village to the grandfather of Krishna; but the name given him is Suraj Sen and not Sura: the remains of an ancient village called Surajpur are near Bateshar. The derivation of the name of the village is thus described; there grew here a 'fig' tree,—'bat' बट in Sanskrit in front of this tree sprang up an emblem of Mahadev, which received the name accordingly of Bat-ishwar-nath; and hence the village founded near it was called Bat-ishwar or Bateshar.

The importance of the place would seem to date from the time of Badan Sing, Raja of Bhadawur, who lived about the beginning of the 17th century. He built a temple on the spot where stood the emblem of Mahadeo, and this temple is the one now known as Bateshar-nath. Popular tradition too credits him with having partially diverted the course of the Jumna at this point by building the masonry embankment which, dotted with temples, runs along the right bank of the stream; it being ascertained that the river, at least in part, formerly took an easterly course at this point, flowing along the valley or depression in the ravines east of the embankment which is known as 'Badan Bah,' whereas it now flows on in a north-westerly and northerly direction for more than three miles, and then gradually winds its way round to a point, only two miles, in a direct line, to the east of the temples, known as 'Naringi Bah.' Investigation of the character of the ground however shews that the river always flowed away north-westerly from Bateshar-nath, but that at some time or other its course stopped short a little north of Naringi Bah, turning south-westward towards Bateshar, and then after a detour turning again eastwards, and joining the present bed a little south of Naringi Bah: and it was a cut through the ravines at Naringi Bah, made under the orders of one of the emperors, that gave it its present course at that point.

In the depression known as 'Badan Bah' is held annually a large fair for horses, cattle, camels and merchandise; this fair being intimately connected with the sacred character of Bateshar-nath as a

lace of pilgrimage; the principal day of the fair, viz. the full moon of the month Kartik, being marked by the thronging of thousands of country folk to bathe at the ghats along the embankment, and deposit their offerings in the temple. The numbers vary from one to two hundred thousand. Numbers, principally women, also make a point of making the perambulation along the river's bank from Bateshar-nath round to Naringi Bah, a distance popularly called seven kos, or say 12 or 13 miles.

There are many temples and other buildings, resting places for pilgrims &c., along the embankment. One temple built by Raja Bakht Singh in St. 1839 (A. D. 1782), and dedicated to Thakur Nikunj Bihari has an endowment of Rs. 180-1-8 paid annually by Government; a similar payment is made on account of the temple of Thakur Bihari founded by the same Raja's Kamdar in St. 1830, (A. D. 1773). The remains of a castle or fort perched high up in the ravines, and a haveli or dwelling house near the river, built by the Rajas are still standing. There are also a considerable number of large masonry dwelling houses and other buildings belonging to residents of the place, principally 'Gosayans,' and from a distance the village is picturesque, if not of imposing, appearance; an aspect due to the commanding position of these walled buildings on the ravine cliffs. The embankments are threatened by the river and much in need (1875) of protection against its inroads.

There is some little trade; a second class Police station, a post office, and a village school are located here. As might be expected Brahmans of various castes predominate much in the population; Ahirs, Jogis, Naits, and Dhimars are also numerous.

T. BENSON.

THE SALIMGURH.

In front of the Artillery Barracks and overlooking the great courtyard of the *Deván-i-Áám*, is a singular and apparently purposeless square building of which a sketch plan and section are appended.

It is about 35 feet square and about 28 feet high, entirely built of red sandstone, and ornamented in a sort of Hinduised style, like the *Jahángiri Mahl*.

Tradition has nothing to say beyond giving this structure a name : while, however, there are three Salims who might have been its sponsors, that indication is evidently insufficient. It is open to any one to say to which part of the last half of the sixteenth century it belongs, and to assert, either,

(1.) That it is a part of Salim Sur's palace (A. D. 1545—53)

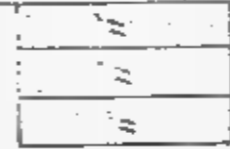
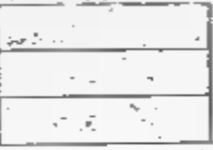
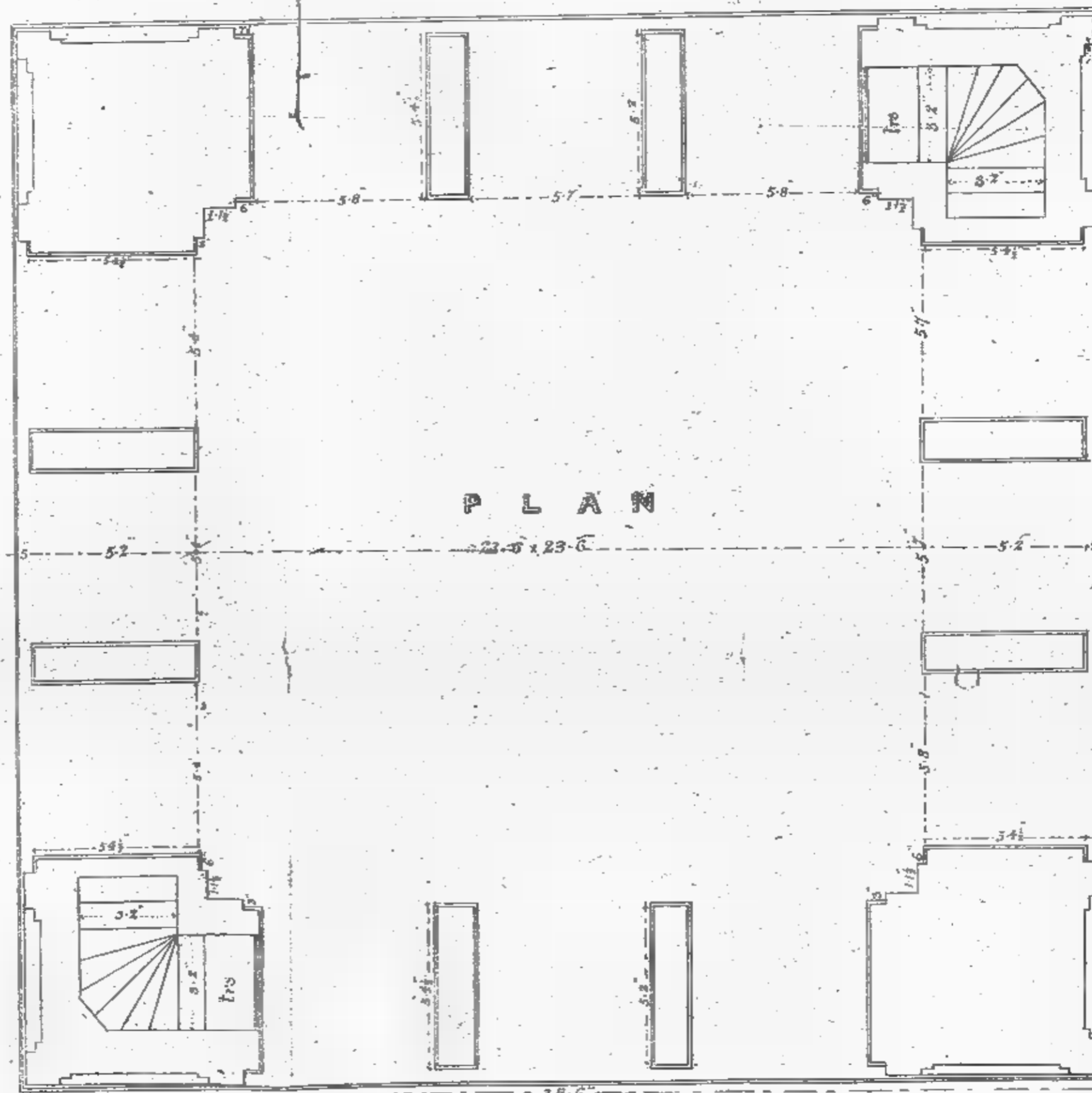
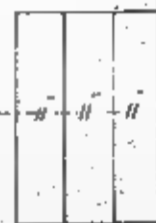
(2.) That it was named after Shekh Salim of Chist, obt : A. D. 1572.

(3.) That it was built for Prince Salim afterwards Jahángir (became Emperor 1605 A. D.)

Scale of 4 Feet to 1 inch



A



growth." There is the Museum already under classification, and a prospect of aid from the Government, *pro tanto*. Then may follow the endowment of four permanent lectureships, in which the classified contents will be illustrated on some scheme like the following.

- 1.—Indian geography and statistics.
- 2.—The products and manufactures of India.
- 3.—The history and literature of India.
- 4.—Indian law and administration.

Here the scheme may stop ; and even so a great work will have been set on foot. But Dr. Watson avowedly hopes to do more : having first generally sketched the nature of his subject and pointed out the importance of Indian Studies to England and the means of their enhancement by such an Institute, the pamphlet proceeds to show the bearings of the existing collections in the Indian Museum. It is shown under the heads, each having three subdivisions ; viz.

A.—THE COUNTRY AND ITS RESOURCES.

- 1.—Physical geography.
- 2.—Natural history.
- 3.—Agriculture, Manufactures and Commerce.

B.—THE PEOPLE, THEIR MORAL AND MATERIAL CONDITION.

- 1.—Ethenography.
- 2.—History and Administration.
- 3.—Domestic and social economy.

These subjects go far beyond the scope of our Society's humble efforts. Nevertheless, the prospect that they open is so wide and so promising that the Council has felt it a duty to commend the matter to the attention of all whom they can hope to influence. A boundless future is before us. India has long ceased to occupy a subordinate place in the imperial system. Visited by the Queen's sons, studied by Her Majesty's wisest subjects, the country now only requires to be permanently and effectually represented in the Metropolis, in order to become really incorporated as an integral part of the British Empire.

Partial means of that representation are for the first time offered in the proposed Institute. So far as its benefits may be purely political ■ may be hoped that support may be found from the revenues partly of great Britain and partly of India. In this aspect too may come to be considered the utilisation of the undertaking in connection with the training of selected candidates for various branches of the public service. But, in regard to the class of subjects in which we—as a Society—are directly concerned, the Institute should appeal to the sympathies of all those persons, acting in their personal and private character, who wish to see this country taking its proper share in the intellectual development of the time.

It is therefore the ultimate intention of the friends of the scheme to open public subscriptions with the views of providing funds for its support, and to invite pecuniary aid towards the endowment both here and at home. They are “ of opinion that such funds would “ easily be provided ; and that, if a beginning were made on a moderate scale the new institution would grow by reason of its public “ usefulness, which would soon become apparent.”

We cannot but wish them well, and give our hopes, at least, to the fulfilment of these generous aspirations.

H. G. K.

The following is the rubbing of the inscription on a stone dug up at Koodarkote in the Etawah district. It was sent to the Society with Mr. Assistant Collector Thompson's docket No. 481, dated 12th August last, without any further information. This inscription has been deciphered and translated at Benares. A copy of the translation is appended.

TRANSLATION.

1. Glory to Doorga, ever pleasing, white as sheets of snow, placed near Shiva, with slender waist and the lion and kartikeya sitting by her side.

2. There was one named Sri Haridatta, renowned like a second Vishnu, uncorrupted by the smiles which fortune lavished upon him.

3. Whoso gain of riches, stable in gems, undisturbed and exclusive alone of the gems which serpents hid in their heads beneath the largest hills, was unrivalled.

4. To whom a virtuous son born, named Hari Barma known also by the name of Mamma, under whose sunshine of glory the lotus-forest made by the faces of the damsels of his household, flourished.

5. The ruins of the palaces orchards and trees of whose enemies still occasionally blaze as if with the fire of his fury.

6. The scars of the wounds inflicted with swords which are on his splendid chest show like marks counting the victories he had gained over his enemies.

7. Though desirous, his foes could not view his bank, no mistresses his chest.

8. Who excelled even the great progenitor who created the seven oceans, the earth and the mountains, in his own power of creation which he exercised in forming large lakes like seas and temples to gods like so many mountains.

७ नमः॥ भवेदिह नैत्यकामो नितम्वहं नै किनं भमिं द्युष्टा पथे तेषां भयं च भिरिव कानं सुद
भमग्या॥ उभैर्द्विपारि रदुष्टा ग्यात् द्वा विधाः॥ श्रिया द्विभिभमत्तुं नै त्पि वेत्तु न्नयः॥ जवै चोमी तादमं च यमत्तु नै
रदुष्टा देवपुत्रदुष्टा पृथक् यकमभुर्विमदृष्टमार्ष्टि यकु द्वा नैयभा॥ तमु स्तमत्तयय सिवभानं भामुभया उभयान शक्यतै र्दि
द्यौः प्रवववतमभुग्या भिभुवन्भीवकुपद्ववन निविकभमैयः॥ यमुभुयिथा रतमत्तु नधदयन दववुं रनय्यतै यक्त
अकथयवक्त नाविप्रा भवक्त यमिक्तै र्भुभुय रदुष्टा द्वां भामिन्नैयमः भिनकमथदि द्यदुभं ग्या नैयठायं वयमुभु १६॥
धरमययिथ मुभै र्दुधं दुधं नयै र्दं थल्यं धूमै र्विथानुयच्चवक्तुः यामि यंगवद्वय तै र्भुभुय भगवत्तु मवां य भय
त्यनै र्भुभुयान् यथा यद्वनध्वने पीनरुभियथ धरं पिवं न च भं च कर्त्तुं स भुभुयान् नः कर्त्तुं स न वद्वन भन भयै र्भुभुयै वद
मदुय यननै र्दं थल्यै कृतः॥ अथ भदभयां कागुदुक्तु र्दुक्तु र्वायः कृत्य ग्वन न्वुं दै र्भुभुय भमै र्भुय भा भंगं यमै
यग्या यवभुभु य र्दुः थय क द्वा विभमं थनै यवः कृतनयन र्वैनः॥ एनै र्भुभुय न्वुं दै र्भुभुय भमै र्भुय भा भंगं यमै
अग्नै र्वद्वै र्भुभुय न्वुं दै र्भुभुय भमै र्भुय भा भंगं यमै
ऊपु र्तमम स्या दं भन भू च नै क मथ द्वा ननय सै र्वैन त्द भामै र्भुभुय न्वुं दै र्भुभुय भमै र्भुय भा भंगं यमै
अवधं थु वमन ना भि व भुभु भु नि क मय स्या भुभु म च नै ययः॥ इभुभुय न्वुं दै र्भुभुय भमै र्भुय भा भंगं यमै
रुवे र्भुभुय न्वुं दै र्भुभुय भमै र्भुय भा भंगं यमै
मै र्भुभुय न्वुं दै र्भुभुय भमै र्भुय भा भंगं यमै
ए रुम वनं रुवनं कौभयवु या र्दु र्भुभुय न्वुं दै र्भुभुय भमै र्भुय भा भंगं यमै
मठी र्भुभुय न्वुं दै र्भुभुय भमै र्भुय भा भंगं यमै
वृष १८ रुय रुभय मे न ट थन
कनै र्भुभुय न्वुं दै र्भुभुय भमै र्भुय भा भंगं यमै
रुधर यु न्वुं दै र्भुभुय भमै र्भुय भा भंगं यमै
भृगु चरा योग भिव भगे र्भुभुय न्वुं दै र्भुभुय भमै र्भुय भा भंगं यमै
रुभुभुय न्वुं दै र्भुभुय भमै र्भुय भा भंगं यमै



9. Great supporter of the earth (mountains or kings) with hardened hearts and roots fixed within the earth were made to bow down before him with all indignity.

10. Who opened the veins of the earth under the pretence of sinking wells, the earth which had been surfeited with his glory.

11. His foes who bent on death and determined came against him with desire of success were sure to be disappointed but the poor were never so, who came prostrated, needy and desirous of gaining their object.

12. In his policy he was never known to falter but always put down his enemies by force.

13. To this monarch was a son born named Taksha Dutta, educated in the reverence of the three Vedas, the puller down of the crowns of his enemies.

14. Wrathful at the slight with which the monarch, fond of glory, was about to vent his wrath they whose constant virtue had been the preservative of all mankind, being now at the end of their patience, found out their way through some sword wounds which he had received.

15. This monarch who had by the chanting of the Vedas defended the four quarters, caused to be built in this place an institution, graceful, majestic with the walls variously painted for the instruction of the three Vedas.

16. As long as his glory, like the rays of the moon, dispels the darkness of the world so long let this Brahmanical institution, the delight of the world, continue to flourish in all its original designs.

17. These verses have been composed by Bhadra, the son of Vamana, and by Aisa, and have been inscribed by the mason Deva deva.

I. Mahasena Dutta, son of Surya Dutta, of the family Sankritya, in the branch of Balavricha.

II. Jataveda Sooma, son of Govatsa Soma, of the family Vatsa in the branch Kanva.

III. Visvadhara Karta, son of Kaladipakirta, of the family Kasava in the branch of Chhari Doga.

IV. Chandradhara, son of Cherstadhara, of the family Rasana, in the branch of Bahricha.

V. Baharopa Sarma, son of Vasus-Vami, of the family Aupa Manyava, in the branch Kauwa.

VI. Son of Dhrita Guphasuami, of the family Gulaa in the branch of Chhaudoga. By these was this institution prepared to perpetuate the study of the three Vedas.

[Meaning of last line obscure.]

EARLY INDIAN CHRONOLOGY.

WITHIN the last few years a considerable number of early Indian coins and sculptures have been discovered, bearing both inscriptions and dates: but though the legends have been deciphered and translated with at least approximate accuracy, yet no two scholars agree even as to the century to which they are to be referred. For it is uncertain whether the era intended be the Saka, or that of Vikramaditya, or of the Seleucida or of Buddha's Nirvāṇa, or of the particular monarch whose name is specified. Before these discoveries the history of India from the Invasion of Alexander the Great to that by Mahmud of Ghazni was almost an absolute blank, in which however the name of Vikramaditya, the reputed founder of the era still most in vogue among Hindus, enjoyed such universal celebrity, that it seemed impossible for any question to be raised regarding him. This solitary stand-point has completely given way under the weight of modern researches, and not only Vikramaditya's paramount sovereignty, but even his existence is now denied, and that by disputants who will scarcely find a single other matter on which to agree. Mr. Fergusson writes, "No authentic traces exist of any king bearing the name or title of Vikramaditya having lived in the first century before Christ; nor—though here his assertion will be disputed

—has it been possible to point to any event as occurring B. C. 55, which was of sufficient importance to give rise to the institution of an era for its commemoration." Similarly, professor Bhan Daji of Bombay, declared that he knew of no inscription, dated in this *Sambat*, before the eleventh century of the Christian era; and, though this appears to be carrying incredulity a little too far, General Cunningham, upon whose accuracy every reliance can be placed, says that the earliest inscription of the Vikramaditya era, that he has seen, bears date 811, that is A. D. 754. Now if the era was really established before the birth of Christ it is difficult to understand why it should have lain so long dormant, and then have become so curiously revived and so generally adopted.

Various solutions of the difficulty have been attempted. It has been definitely ascertained that the title Vikramaditya was borne by a King Sri Harsha, who reigned at Ujayini, in the first half of the sixth century A. D., and General Cunningham conjectures with much apparent probability that it was he who restored the general use of the old era (which had been to a great extent superseded by the introduction of the Saka era in 79 A. D.) and made it his own simply by changing its name to that which it now bears. The King, by whom it was really established about the year 57 B. C., he conceives to have been the Indo-Scythian Kanishka.

This is a personage who as yet scarcely figures at all in histories intended for the general reader; but it is certain that he was one of the greatest sovereigns that ever held sway in Upper India, and if not the first to introduce Buddhism, was at least the one who definitely established it as the state religion. In the Sanskrit Chronicle, entitled the *Raja-Tarangini*, where he is said to have been of Turushka or Tatar descent, he is styled King of Kashmir; and his empire extended thence as far south as Mathura, where three inscriptions have been found bearing his name. Of these one is dated *Sambat* 9, another 28; in the third the year has unfortunately been broken away. The memorials of his successor, the Maharaja Huvishka, are more numerous, and the dates range

from *Sauvat* ■ to 48.* In one instance however the gift is distinctly made to the King's Vihāra, which does not necessarily imply that the King was still living at the time: and the same may have been the intention of the other inscriptions; since the grammatical construction of the words, which give the King's name and titles in the genitive case, is a little doubtful, the word upon which they depend not being clearly expressed. Huvishka was succeeded by Vasudeva, who notwithstanding his purely Indian name must be referred to the same dynasty, since ordinarily he is honoured with the same distinctive titles, *Mahārāja Rājatarāja Devaputra*; and for *Devaputra* is in one legend substituted *Shāhi*, by which the Indo-Scythian Princes were specially distinguished. On gold coins moreover his name is given in Greek characters.

Of the Bactrian dynasty that preceded the above the two last reigning princes were the Satrap Rajabal, whose coins bear a double legend, the one in Greek, the other in Pali characters, and the Satrap Saudāsa, of whose reign one inscription has been discovered at Mathura. This latter, it appears, was subjugated by the great Indo-Scythian conqueror, Wema Kadphises; and it is perhaps more probable that the Vikramaditya era dates from his victory rather than from the accession of his son Kanishka.

The succession then stands as follows :—

BACTRIAN.

The Satrap Rajabal, from 120 to ■ B. C.

The Satrap Saudasa, from ■ to 67 B. C.

INDO-SCYTHIAN (BUDDHIST).

Wema Kadphises, or Vikramaditya, 57 B. C.

The Maharaja Kanishka, C. 50 to 29 B. C.

The Maharaja Huvishka, C. 29 to 18 B. C.

The Maharaja Vasudeva, C. 18 B. C. to 30 A. D.

The Maharaja Gondophares, C. 30 A. D. to 35 A. D.

* Since the above was written, I have discovered an inscription of King Huvishka's in which the date is expressed by the symbol O. the value of which is a little uncertain. It most nearly resembles the ordinary form of the symbol for 80, which would be destructive to the chronological table above given: but it may be, and more probably is, intended for 20.

Beyond Vasudeva the Mathura discoveries supply no information ; but it may be reasonably conjectured that his immediate successor was Gondophares, of whom an inscription has been found elsewhere with the date Sambat 103, corresponding to 46 A. D. A very special interest attaches to this name, since it has been preserved by ecclesiastical tradition as that of the Prince under whom St. Thomas the Apostle suffered martyrdom about the year 50 A. D. The substantial truth of the legend is thus confirmed in a very remarkable manner ; and whether or no it should be attributed to the effects of the divine displeasure, the fact appears clear that Gondophares was the last of his line to sit upon the throne. He was deposed by Ghatal Kaaba, the founder of the famous Gupta dynasty which lasted for five generations as follows :—

GUPTA DYNASTY (BRAMHMANICAL.)

Chandra Gupta, I.,	78 A. D.
Samudra Gupta,	118 A. D.
Chandra Gupta, II.,	153 A. D.
Kumara Gupta,	188 A. D.
Skanda Gupta,	220 A. D.

In the reign of Skanda Gupta, one of his Generals, by name Bhattarka, revolted and established himself as the independent sovereign of Samashtra. By the year 310 A. D. the Gupta power had been entirely destroyed, and Bhattarka's great grandson Guhasena had inaugurated a new era called the Ballabhi.

The above sketch is intended in the main to reproduce the views advanced by General Cunningham. But, as has been mentioned above, they are not unanimously accepted. Haba Rajendra-lala Mitra, who holds the chief place among his countrymen as a scholar and an antiquary, has from the first persistently maintained that the dates given in the Mathura and other early inscriptions all refer to the Saka era, 79 A. D. At one time this was the opinion most generally entertained ; but Kanishka's reign can scarcely be brought down so low as the end of the first century after Christ ; and in consideration of this and other

difficulties the Saka theory has been gradually abandoned by all European orientalists, with one notable exception, viz. Mr. Fergusson, whose opinions will be noticed at greater length hereafter.

Mr. Thomas, the celebrated numismatist, has broached a theory that the era intended is that of the Seleucidæ, which commenced on the 1st of October, 312 B. C. The long interval of time between this date and either the Vikramaditya or the Saka initial year would seem to render his hypothesis altogether untenable, as being utterly subversive of accepted chronology. But from such an inscription as that of Kanishka with the date *Sambat* 9 he does not deduce the year 303 B. C. (that is 312-9) but rather supposes that as we ourselves ordinarily write '75 for 1875, so the Indo-Scythians wrote 9 for 309; and thus *Sambat* 9 might correspond with the year 3 B. C. A curious confirmation of this view may be observed in the fact that the inscriptions, in which the dates range from 0 to 68, employ a division of the year into the three Seasons, Grishma, Varsha and Hemanta, that is to say, the hot weather, the rains and the winter; and the day is specified as (for example) the 11th of the 4th month, of the particular season. In only one of the Mathura inscriptions is the date above a hundred, viz. 135; and here the division of time is according to the Hindu Calendar still in use, the particular month named being Pûshya. Hence it may be inferred that this inscription belongs to an entirely different series and may very probably refer to the Saka era.

The Seleucidan era is obviously one that might have recommended itself to a dynasty of mixed Greek descent, and the theory is attractive by reason of its ingenuity; but it is altogether wanting in external support, and it may be hoped will never be proved true: for in dealing with remote periods of history it is of more importance to ascertain the century itself than the year of the century, and yet according to Mr. Thomas's view it is the century which would always remain open to dispute.

Mr. Fergusson's speculations (to which allusion was made above) have recently been set forth in a pamphlet distributed for private

circulation, and are of a somewhat extraordinary character. Like Babu Rajendralala Mitra, he refers all the dates to the Saka era; and he believes this to have been founded by Kanishka, who (as he says) being a staunch Buddhist would never have condescended to adopt the Vikramaditya era, which had been established by a King of Ujjain of the Brahmanical faith. But this difficulty is self-created and ignores the fact that the Vikramaditya of 57 B. C. if not altogether a mythical personage was certainly not the founder of any era. This elsewhere he distinctly admits and takes it as the basis of an argument: for, fixing the victory of Sri Harsha Vikramaditya and the extermination of the Sakas in the year 544 A. he conjectures that some centuries later, about the year 1000 A. D., the Hindus having then got entirely the upper hand over Buddhists, resolved to inaugurate a new era, which they did by prefixing 10 cycles of 60 years each to the memorable date 544, and thus making its initial year 56 B. C. This era was dignified by the title of Vikramaditya and eventually superseded all others in Hindu chronology, though really a fabrication dating only from the year 1000 A. D. Finally he contends that there was no victory at all over the Sakas either in 79 A. D. when the Saka era commenced, but that Kanishka himself after whom it was named was a Saka King; nor in 56 B. C., but only in 544 A. D., and that the Hindus for the sake of adjusting their system of chronology placed these events by a wilful misrepresentation in the first century before Christ. To such extravagant and utterly baseless speculation it would be difficult to find a parallel in even the wildest narratives of the Puranic mythologists.

Mr. Fergusson further proceeds to attack the accepted chronology of the Gupta and Ballabhi periods. In the same way as the conqueror of the Sakas in 79 A. D. established the Saka era in commemoration of the event, so two hundred and forty-one years later the Ballabhi Kings, having expelled the Guptas from Gujarat, established the Gupta, or (as they may alternatively have called it) the Ballabhi era to commemorate their victory. And the Arabian

traveller Abu Nailan has distinctly recorded that the so-called Gupta era, beginning about the Saka year 241, dates not from the establishment of that dynasty, but from its extinction. The passage in which the fact is stated is unquestionably corrupt, but the general purport of the sentence is sufficiently clear. Mr. Fergusson however refuses to be bound by any authority but his own and makes the year 319 A. D. the one from which the Gupta coins and inscriptions are dated; thus bringing their destruction and the accession of the Ballabhis down to 485-70 A. D.

Most readers of his pamphlet will probably concur with his remark that "to make all this as clear to others as it is to myself would require much more careful and elaborate working out. Few however will be inclined to extend their assent to his conclusion that "nothing but a mistaken system of chronology could have prevented all this from being seen long ago; and now that those difficulties are being cleared away we may hope that before long this part of Indian history will be placed on a satisfactory basis." For ourselves, and pending the elaboration of the more finished statement which is promised us, we think it safer to hold fast to the sober results of laborious research, as digested by General Cunningham, rather than plunge under Mr. Fergusson's guidance into an abyss of bottomless speculation.

F. S. GROWSE.

Mathura.

[The above paper by Mr. Growse will be read with interest on account both of the high repute of the writer as a scholar, and of the lucid summary that he gives of the various opinions and arguments maintained by those who have given the most attention to an obscure but important portion of Indian History. In fairness however, to Mr. Fergusson it is to be remembered that his pamphlet is only provisional, and that he has not committed himself to its views by publication. He kindly forwarded

his pamphlet to me ; and it is obvious that no one ought to condemn the theory that it contains without first giving it careful study. It is on the table of the Society's Library. As for Lalla Bahá Bae's contribution, it is to be borne in mind that the weight of his reasoning depends upon the time at which the astronomical treatise referred to can be shown to have been actually composed. The only Roman Emperor, so far as I am aware, that was ever captured by an Eastern Monarch was the unfortunate Valerianus, whose disaster took place in Mesopotamia in the year 260 A. D. And I do not see how this exploit of the Persian Conqueror Sapor can be brought into harmony with the alleged triumph of Vikramaditya at Ujjain before the Christian era.]

H. G. K.

NOTE BY LALLA BAHÁ BAE.

The Samvat of Vikramaditya which has universally been current in India for the last 19 centuries has now been questioned by modern English writers. They say that no person of the name of Vikramaditya King of Ujjain ever lived in the First Century before Christ. They base their theory merely on suppositions, and disbelieve the evidence of the coins which have been discovered on the ground that these Coins do not form a connecting link from the very commencement to the present date ; but as it is evident that many Foreign Powers have, since Raja Vikramaditya's time, conquered India, destroying all its cities, towns, &c. and taking away its wealth, it is now impossible to trace back an era which was established about 20 centuries ago, by a continuous chain of coins or inscriptions. It is true that India is quite destitute of any histories concerning, and therefore, we are unable to say anything against the theory now recorded.

However, I would respectfully point out a Sanskrit book on Astronomy, called Jyotirvidyábhāṣa on the above subject. This book purports to have been written by Pundit Kal Das during the reign of Vikramaditya, and if this work is to be believed and the present Hindi Calendars trusted, I can boldly say that the Hind

Samvat which is universally current in these Provinces was originally established by Raja Vikramaditya, who was one of the greatest Kings of India who conquered many foreign countries and restored them their Kingdom who paid him allegiance.

In Chapter 22, verse 21, of the aforesaid work, it is distinctly stated that 3068 years of the *Kali Yug* had passed when Kal Das after consulting many astronomical works in order to satisfy his fellow astronomers, who were associated with him, commenced writing this book in the month of Baisakh, and finished it in Kartik which was the 18th year of Raja Vikram's reign.

In the Hindi Calendar of the present year it is stated that 4976 years of Kaliyug have passed, and this fact having all along been mentioned in them, no question can be raised as to its truthfulness. Thus if the former figures be deducted from the latter, and 24 added to the result, it will amount to 1932, which is the current Samvat.

4976	{	Kaliyug years, said to have passed in the present
		Calendars.
3068	{	Ditto ditto, when the book is said to have
		been written.

1908

24 years of Raja V.'s reign when the book was finished.

1932 Present Samvat Era.

In verse 14 the names of the places he conquered are mentioned such as Lola, Bengal, Gaur, Gujerat, Dhir, Kundhir, &c., verses 16 and 17 show that Vikram conquered the King of Room (Constantinople in Turkey) and brought him to Ujain and on his acknowledging his away he restored him to his kingdom.

BAHAL RAE.

अध्याय २२ । श्लोक २१ चर्षेस्तिन्धुर
दर्शनाम्बरगुणैर्यते कलोसम्मितेमा
से माधव संज्ञकेन विहितो ग्रन्थ क्रियो
यक्रमः ॥ नाना कालविधानशास्त्रग
दित ज्ञानम्विलोकादरादूर्जे ग्रन्थसमा
प्तिरल्लविहिता ज्योतिर्विदाम्प्रीत्ये ॥ २१ ॥

अध्याय २२ । श्लोक १४ । उहामद्विड
दुमेक पर मुर्लीलाटवी पावको बलाह
गभुजंगराज गरुडोगोडाधि कुम्भोद्भवः ॥
गर्जदुर्जर राज सिन्धुरहरिर्धिरान्धकारार्थ
माः कांचोजाम्बुजचन्द्रमा विजयते श्रीवि

कमार्कोनृपः॥१४॥अ०२२।श्लोक १५॥ये
नाप्सुग्रमहीधराग्रविषयेदुर्गास्यसह्यान्य
होनीत्वायानिनतीकृतास्तदधिपादत्ता-
नितेषाम्पुनः॥इन्द्राम्भोधमरदुमस्मरसु
रस्माभृद्गणेनांजसाश्रीमद्विक्रमभूता
खिलजनांभोजेन्दुनामंडले॥१५॥अथा
य॥२२॥श्लोक १७॥योस्तुमदेशाधिपतिं
प्रकेश्वरं हत्वा गृहीत्वोज्जयिनीमहामुखे॥
अनीयसंभ्राम्यमुमोचतंतहोसविक्रमा
र्कःसमसह्यविक्रमः॥ १७ ॥

List of Books contributed to the Archaeological Society, Agra, during 1875.

SERIAL No.	DESCRIPTION OF BOOKS.	NO OF PART.	NO. OF VOL.	BY WHOM.
1	Pamphlet on Indian Chronology.			Jas. Fergusson, F. S. A., the author.
2	Proceedings of the Asiatic Society, Bengal, for January 1875.	I.		
3	Proceedings of the Asiatic Society, Bengal, for February 1875.	II.		
4	Proceedings of the Asiatic Society, Bengal, for March 1875.	III.		
5	Proceedings of the Asiatic Society, Bengal, for April 1875.	IV.		
6	Proceedings of the Asiatic Society, Bengal, for May 1875.	V.		
7	Proceedings of the Asiatic Society, Bengal, for June 1875.	VI.		
8	Proceedings of the Asiatic Society, Bengal, for July 1875.	VII.		
9	Proceedings of the Asiatic Society, Bengal, for August 1875.	VIII.		
10	Journal of the Asiatic Society, Bengal, by the Philological Secretary.	I.	I.	The Asiatic Society, Bengal.
11	Journal of the Asiatic Society, Bengal, by the Philological Secretary.	I.	II.	
12	Journal of the Asiatic Society, Bengal, by the Natural History Secretary.	II.	I.	
13	Journal of the Asiatic Society, Bengal, by the Philological Secretary.	I.	III.	
14	Journal of the Asiatic Society of Bengal, by the Natural History Secretary.	II.	II.	
15	Plan of an Indian Institute in London.			
16	Objects of Antiquarian interest in the Punjab and its dependencies.			
17	History of India, by Raja Siva Parshad.			
				Under Secretary of State.
				Punjab Government.

CATALOGUE OF CONTENTS OF MUSEUM ARCHAEOLOGICAL SOCIETY, AGRA.

[The following is a tentative list of the chief present contents of the Society's Museum. The Lieutenant-Governor having generously placed the rooms known as the *Ohusal Khāna* or Private Apartments of the Emperor Shah Jehan at the disposal of the Society the opportunity has been taken of collecting in them what we hope will form the nucleus of an antiquarian collection for this part of India. As will be seen many of the objects formerly belonged to the Biddell Museum, and were left behind (on account of their weight or other reasons) when that institution was broken up and the greater part of its contents removed to Allahabad. The Society's Library has also been transferred to a room in the same apartments.

The Museum is now open to the public. The Council invite examination and will gladly receive suggestions and information as to any of the objects contained. The Pali inscriptions are believed to be particularly important. The Council will also be glad to receive contributions of interest, which will be duly acknowledged and cared for.

- | | |
|--------|---|
| 1 | Figure of Vishnu received from Bateshur in 1871. It was dug up out of a ravine at Anudha Khara (about 1½ mile from the present town of Bateshur) by Mr. A. C. L. Carlleyle. |
| — 2 A. | Figures of dancing girls from a tope, brought by General |
| & 2 B. | Cunningham in 1872 from Muttra. |
| 3 | A modern Sanscrit Inscription, found lying in Agra Fort. |
| 4 | 2 Figures of Buddha dug up by Mr. A. C. L. Carlleyle from <i>Parana Khara</i> , which is about two miles from the present town of Bateshur. |
| 5 | 2 Figures dug out from a place near Tattae Matia to the north of Shahgunge. |
| — 6 | 2 Jain Figures brought by General Cunningham from Muttra. |
| 7 | A group of figures removed from Biddell Museum to Agra Fort. |

8	A portion of Pillar, removed from Riddell Museum to Agra Fort.		
9	A Sculpture,	do.	do.
10	Ditto	do.	
11	Sanscrit Inscription (To be translated).		
12	Part of Cornice from Riddell Museum.		
13	Figure of Krishna found in Jamna from Riddell Museum.		
14	66 Fragments of figures, &c. from the Riddell Museum.		
15	Buddhist Chakra from Riddell Museum.		
16	Ditto,	do.	do.
17	Feet of Buddha,	do.	do.
18	Ditto ditto.		
19	Capital of a Pillar	do.	do.
20	Fragment of masonry.		
21	Ditto ditto.		
22	Feet of Buddha from Riddell Museum.		
23	Equestrian marble figure from Riddell Museum, originally from Byana in Bhurtpore Territory.		
24	Legs of a figure of Buddha from Riddell Museum.		
25	Buddhist Sculpture, from	do.	
26	Legs and arms of Buddha in marble from	do.	
27	Hindu Sculpture from	do.	
28	A figure in red sandstone,	do.	
29	A figure of Trimarti found in Purana Khara, Batesbur.		
30	Figures and Pali inscriptions.		
31	Lower portion of a Jain female figure from Riddell Museum.		
32	Head of Buddha with a portion of Chakra, from Riddell Museum.		
33	Chonmirkhi Figure brought by Mr. Carleyle from Batesbur in 1871.		
34	Modern Hindu Sculpture.		
35	Sanscrit inscription.		
36	An old Sculpture, from Riddell Museum.		
37	A carved piece of modern Sculpture.		
38	Figures of two elephants (Agra Fort).		
39	A part of Pillar, from Riddell Museum.		

- 40 Four Sculptures in red sandstone from Eiddell Museum.
 41 A part of figure of Buddha from ditto.
 42 Three Parts of a pillar from ditto.
 43 Hindu Sculpture, ditto.
 44 Stone carving. ditto.
 45 Stone Bracket with four iron screws.
 46 A Capital of a Pillar from Riddell Museum.
 47 A stone brought by Mr. Carlleyle from Rajpootana in 1873.
 48 A figure of Buddha from Riddell Museum.
 49 Pali inscription of time of Kanishka about 243 B. C.
 brought from Muttra by General Cunningham (from
 Riddell Museum.)
 50 Basalt pillar and Capitals removed from the Taj lower
 platform at river side in 1866 to Riddell Museum (called
Bijli ka Pathur) or *Cowrie ka Pathur* because Pillar
 shook and cowries could be broken by it.
 51 Six Fluted Pillars with Capitals from Riddell Museum ori-
 ginally from Muttra.
 52 A block of Basalt stone from Riddell Museum.
 53 "Jehangir's Haus." (Described in Carlleyle's Report.)
 This is not in the Museum itself, but is placed in front of
 the *Disson-t-Aam*.
 54 Old sabre found in bed of river. (Presented by Mr. P.
 Bruff.)
 55 Round shot ditto. (do.)
 56 A set of porcelain tiles from a ruined bath-room in the
Anguri Bagh.



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